

They had heard the words revise and re-  
and knew how to apply it to the subject of

other is taken from young children and  
of her youth, they stand in need of com-  
the highest comfort flows from the remem-  
piety and virtue. If, while the moun-  
sorrow, by reviewing the history of a  
his own, the Christian temper appears  
sustained and adorned; if the days of her  
marked by unwearied attention to aged  
the duties of every subsequent relation  
and fulfilled; if a principle of obedience  
relished by devotion, pervaded her conduct;  
to worldly cares, but with no anxious  
and welcomed human comforts with no high  
I saw them retire without much regret,  
the humblest duties to the most favor-  
ants; if no unkindness ever harbored in  
and no angry passion ever ruffled it, and  
son was almost attained which offends not  
an every trial the power of religion pre-  
ture shrinks, and which baffles all the pow-  
ine, she could possess her soul in patience;  
ntrance of a well spent life yielded conso-  
parting spirit; if the left to her children  
of all her prayers and the memory of all  
a sacred legacy; if thus, with the remem-  
departed friend, the remembrance of ex-  
amples, the mourners bear as it were a  
of them. *This is the way, walk ye in it; a  
on high. Come up hither.*—*Charles Ser-*

## OBITUARY.

JOTHAM RAYNES.

ect of the following memoir was born in  
e, September, 1803. He was the son of  
a Mrs. Abigail Raynes. An injury  
received while at labor, terminated in  
in that ended his days, March 26, 1827.—  
a man professed religion and joined the  
ociety at twelve years of age. After his  
he ever lived a steady and exemplary life;  
acceptable member of the church. In his  
was patient; yet he did not enjoy his  
ill as he wished; but after he was reduced  
his enjoyment increased, so that in all his  
he was resigned to the will of God, and gave  
good ground for hope in his death. A few  
his death, he felt into a distressed state of  
after requesting all to leave the room ex-  
other-in-law, he then, to her surprise, said,  
to hell." She strove to comfort him, but  
dressed himself as before. He then called  
at were in the house, who professed religion,  
They came around his bed and joined in  
prayer. He had not long prayed before a pleasing  
place; light and peace broke into his  
filled his soul, and there seemed to be a  
rought; for he expressed himself in lan-  
guage far surpassed any thing ever heard  
him, and any thing that could have been ex-  
pressed in such a weak, emaciated creature as he  
was. A sister said to him, "Jesus can make a  
feel soft as downy pillows are," he then, in  
repeatedly, "yes he can," then in ecstasy  
referring as was supposed to his dying bed,  
blessed place this is! what a blessed place!  
fulness there is in Jesus! what a fulness!  
room for hundreds, for thousands, for mil-  
lions, it, sound it, you that can. If I had  
ould sound it to the ends of the earth." His  
son of two of his cousins, who were not pro-  
fessionists, came to his bed side, and then de-  
cided to follow the Lord. After they had  
own by his bed side, he said to a certain  
pray for them." She did so; he, after this,  
Lord awhile, and then said to his mother-  
in-law who was to part with him, "now you must  
up; you must let me go; you must." She  
own by his bed side and made a dedication  
God. After this he said no more, and soon  
in Jesus. Thus lived and died the youth  
die the death of the righteous, and let my  
be like his. O, that youth in general would  
God whom Jotham served, that they might  
to make them happy when they die.

N. P. DEVEREUX.

ington, Me. April 5, 1827.

FOR ZION'S HERALD.

MRS. JANE B. COLLINS.

in Lee, Mass. Feb. 25th, 1827, Jane B. Col-  
of Mr. James Collins, and daughter of Mr.  
in Hunt, of Lenox, Berkshire county, Mass.  
she was awakened to a sense of her lost and  
condition without an interest in Christ, and in  
perceived the pardoning love of God, on the  
day in said year. She was married to Mr.  
Collins, son of Mr. John Collins, of Hinsdale,  
a country, N. Y. Soon after they united here  
Methodist Episcopal Church, and lived an  
and pious life, till the 25th of February last,  
she closed her eyes in death, in the triumphs  
of the 25th year of her age. The physician who  
her during her illness said that he never wit-  
nessed so happy a death. She was a person of  
and well cultivated mind, an affectionate wife  
her parents. Amiable in life, and triumphant  
in death; she was highly esteemed by all who knew  
her. At now all those brilliant talents, and placid  
sat upon her countenance are hid in the  
visions of the dead.

the 27th, her funeral sermon was preached by  
John Nixon, to a large and attentive congre-  
gation. Numb. xxiii. 10. "Let me die the death  
righteous, and let my last end be like his." She  
an affectionate husband and three children,  
large circle of friends to mourn their loss. The  
also has lost a worthy member, but our loss is  
quite gain. She rests from her labors, and her  
to follow her.

## THE GATHERER.

which strain at a Gnat, and swallow a Camel."  
Matthew xxi. 24.  
clause should be translated, ye strain out the  
ye swallow down the camel. Ye strain at the  
conveys no sense; indeed it is likely to  
on at first an error of the press, at for out,  
an examination I find escaped in the edition of  
and has been regularly continued since."—*Dr.*

those hot countries," says Servius, speaking of  
"gnats are very apt to fall into wine, if it be  
fully covered; and passing the liquor through  
it, that no gnat or part of one might remain,  
a proverb for exactness about little matters."  
xxiii. 24, the proverbial expression of care-  
canning out a little fly from the liquor to be  
and yet swallowing a camel, intimates that the  
and Pharisees affected to scruple little things  
and regarded those of the greatest moment."—*Hor-*

has been often mentioned as the image of  
so like it" says Sir Thomas Brown "that I  
trust it, without my prayers." They resem-  
indeed striking and apparent; they both  
seize the body, leave the soul at liberty,  
is he that remembers of both, that they can  
safe and happy only by virtue.

erved that the most censorious are generally  
judicious, who having nothing to recommend  
will be finding fault with others. No man  
merit of another who has enough of his own.

# ZION'S



# HERALD.

PUBLISHED BY SOLOMON SIAS, FOR THE NEW ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH...G. V. H. FORBES, EDITOR.

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### ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

#### INTEMPERANCE.

The substance of an extemporaneous address delivered  
by Rev. George Storrs, of Sandwich, N. H. be-  
fore the Sandwich Franklin Society, March 28,  
"On the necessity and importance of promoting tem-  
perance."

The necessity and importance of promoting tem-  
perance will appear, if we take into view the evils of in-  
temperance, and the advantages of temperance. The  
first evil we shall notice is the waste of property.—  
It is certain that vast sums of money are annually  
lost for intoxicating liquor. The precise sum it may  
be impossible to state; but suppose that there are, on  
an average, three gallons of spirituous liquor used to  
each individual in the United States, yearly, not less  
than about thirty millions of gallons are annually con-  
sumed. Now, suppose the average price to be only  
ten shillings per gallon, we have the enormous sum  
of twenty millions of dollars no better than thrown a-  
way and lost to the public. No better did I say? had  
we thrown away the public would have been gain-  
ing. The waste of property, therefore, is great; but  
as this evil is, we would pass it over in silence, if  
there were not others that follow still more alarming  
and dreadful.

A second evil we would notice is, that our country  
is robbed of the services of her citizens by the prac-  
tice of intemperance. The merchant would by no  
means employ an inebriated person to cast up his ac-  
counts and settle his books;—nor would the rational  
man employ such a person to have the care of his  
lands and farming utensils, unless he wished to have  
him injured and destroyed. Thus the intemperate  
man becomes idle, and now follows a third evil to  
temperance. These persons have the natural waste of  
their men, which not being supplied in the ordinary  
way by industry, they are tempted to the commission  
of crime. Stealing, robbing, lying, cheating, quar-  
reling, fighting, and not unfrequently murder are re-  
sults of a consequence. But it does not stop here.  
Fourth evil to community is, that the minds of our  
people, who are to rise up for the support of our coun-  
try, are contaminated by the oaths and filthy conver-  
sation of the intemperate. Their sense of right and  
wrong is obscured, and instead of coming on the stage  
as a blessing to their country, they are her  
curse. Would we save our happy country from the  
debasing and desolating torrent of intemperance,  
it is preserved as a nation from the wrath of a just  
God, there is necessity of a reform.

As regard to the advantages that will accrue to our  
country by temperance, I need only say that there  
is a great saving of property.—our country will  
be free from the services of many of her citizens who  
are deprived—crime, comparatively, will not be  
so prevalent, the morals of the people will be greatly im-  
proved, and the rising generation come forward to take  
possession of their fathers with the bright prospect of  
a better future, and thus cheer our happy land.  
We look forward to that period, when, under the  
blessing of all wise, good and powerful God, peace,  
unity, industry and happiness shall be enjoyed, and  
praise shall be heard from Maine to Florida,  
and from the Atlantic across our widely extended  
territory, to the Pacific ocean.—Who would not re-  
joice to see such a day?

Let us proceed to notice this subject in regard to  
families and neighborhoods. The remarks that have al-  
ready been made may also apply here. But there are  
other evils that I design to notice under this head.—  
The first evil to be named in this place, in addition to  
that already been exhibited, is pauperism. The  
intemperate man, almost invariably wastes his estate,  
and has one, or he will certainly remain poor if he  
does not.

Intemperance usually brings on debility or dis-  
ease, and the person is liable soon to become a public  
charge. Thus he not only wastes his own property,  
but that of his townsmen also; this is an evil of no  
small magnitude.

Second is, that the intemperate man is usually a  
poor person; the neighborhood is frequently dis-  
tressed by him; noise, confusion, and every evil work  
consequence. Peaceable citizens hardly know  
their property or persons are secure; for the un-  
der the hands of the beastly drunkard are ever in  
the power of his master, the devil.

Third evil is, that in consequence of carelessness,  
negligence or disinclination, the intemperate are usually  
neglectful of their covenant obligations. Hence a  
disappointment, vexation and lawsuits, which  
weaken the moral principles of the soul, and  
bring on their room impatience, distrust, discontent,  
revenge, and, in short, every passion that tends  
to make men unhappy, and ruin their dispositions and  
souls. Some of the evils of intemperance  
in towns and neighborhoods. Temperance and  
moderation will be a relief, in a great measure, from the  
troubles of this world.

Now view this subject in regard to families.  
In the first place, if the intemperate man be the head  
of the family, he becomes either a tyrant or a simple-  
ton. If he becomes a tyrant, he is more to be dreaded  
than the wild beasts or the mad dog; for  
the children might shut the doors; but  
the intemperate man enters his house to  
disturb over others, without mercy. Incapable  
of governing himself, yet fancying he has the power  
of it, indeed God can be supposed to be at all in  
his house, whom he solemnly vowed, at the sup-  
per, to protect and love, is shamefully abused in  
words or blows—possibly by both. He finds  
that by looking up to that God who has said,  
"I will not enter into the kingdom of heaven,  
where the weary are at rest." But this is not all. The  
children are frightened by the fend-like appearance of

the infuriated father; they look up to him for bread,  
and instead thereof they receive blows; suppers  
they retire to bed, and through sorrow, possibly, they  
find sleep; but they awake only to a sense of their  
wretchedness in being cursed with such a father. The  
dire work does not always stop here. It is sometimes  
the case that he proceeds to murder some of his fam-  
ily; at any rate such conduct tends fast to hurry them  
to the grave. But supposing that instead of the ty-  
rant he becomes a simpleton, his loquaciousness is  
hardly less abominable, or less to be dreaded than his  
tyranny. Filthy communications proceed out of his  
mouth, which cannot fail to wound the tender and deli-  
cate feelings of the female breast. What mortifica-  
tion—what grief is she often called to pass through;  
the minds of his children are corrupted; in short, he  
becomes at once the troubler and the ruin of his  
household; his offspring are clothed in rags, and ev-  
ery thing about his dwelling seems to be labelled "the  
abode of the intemperate." If the intemperate per-  
son be a wife and mother, the fatal effects can hardly  
be less than in the case of the father and husband. If  
the intemperate person be a child, what sorrow, what  
brokenness of heart are the parents made to feel, and  
possibly they are brought down with anguish to the  
grave.

Let us now take a view of the subject in regard to  
the individual himself, who is intemperate. In the  
first place, he exhibits himself in the light of extreme  
odiousness and degradation. Can it be that that drunk-  
ard possesses a soul! What—he who makes himself  
more filthy and brutish than the swine in the mire of  
the streets, does he possess an immortal spirit! We  
bowl to that revelation that says, they must exist for-  
ever. "The beast (says one) of God's creating, is  
honorable, compared with the man who makes him-  
self a beast." The intemperate man assumes not on-  
ly this degrading character, but he makes himself a  
devil.

Secondly, Intemperance exposes the person to many  
dangers in the present life. Many of those sad ac-  
cidents which befall men, we find, by inquiry, to be  
caused by intemperance. Well did the wise man in-  
quire, "who hath wo? who hath sorrow? who hath  
wounds without cause?" and then answer, that it is  
they that tarry long at the wine." Insensible to  
dangers—fearless of consequences, they rush madly on  
to destruction. In short, the intemperate man ex-  
poses himself to many sins and temptations—wastes his  
senses—destroys his health—ruins his reputation—at  
length his life, and, last of all, unless prevented by  
timely repentance, he destroys his immortal soul in hell  
for ever. Dreadful then, and awful are the evils of  
intemperance; and the necessity and importance of  
suppressing it, and promoting sobriety, must appear to  
every candid and reflecting mind.

But how shall a reform be brought about is a ques-  
tion of no small moment, and one that is well worth our  
attention. Fellow citizens, it is no time for cold de-  
liberation; the evil is spreading on every hand; ruin is  
stretching itself around us; our fathers, our sons,  
our brothers, our neighbors, our countrymen, are fall-  
ing thick on every side before the monster, intemper-  
ance. Were a foreign power invading our country  
with a large army, we should all be awake and alive  
to the subject. We have not, however, so much to  
fear from all the powers on earth, as from the abomi-  
nation of desolation, drunkenness, that now stalks a-  
round in our land. Let a similar course, then, be pur-  
sued that would be if we were invaded by foreign ene-  
mies; let us marshal all our forces; let every man en-  
list; let us form ourselves into companies; let us band  
together; let our rulers make laws; let us see them  
promptly executed; let the merchant banish the in-  
tebrating liquor from his store; let the mechanic  
throw it from his shop as he would the poisonous ser-  
pent; let the farmer banish it from his farm and pur-  
sue it with such a determination to destroy it as he  
would the murderer of his wife and children; let the  
gentleman drive it from his parlor as he would the fil-  
thy swine; let the ladies flee from it as they would  
from the vile wretch that would seek to destroy their  
virtue; let the military officer destroy it from his camp  
as he would the spies of an enemy, nor think it any  
longer necessary to increase his honor or render him  
popular. Let us give it no quarters on any hand; let  
it be considered disgraceful to drink at all, and let the  
intemperate, if he cannot be reformed, be held up to  
public contempt. There may be objections to all this;  
but what objection can be raised that will outweigh a  
straw in comparison of the advantages likely to accrue  
to our country, our towns and neighborhoods, our  
families, our own bodies and souls.

I rejoice, gentlemen of the "Franklin Society,"  
that you make it one of your articles to promote tem-  
perance by precept and example. I would say to  
you, go on, and may the Lord prosper you. Prob-  
ably a portion of your community will ridicule your laud-  
able exertions; but if you could the good—if you would  
save your country, your families and especially your  
own souls, you must expect that Satan will be en-  
raged; nor will he quietly give up the strong hold of in-  
temperance; he is too sensible of the utility of this for-  
tress to his kingdom, to yield it without great ex-  
ertion. Let us, therefore, in the name of God, lift up  
our banner, and take it by storm, and pursue the  
deadly foe till we shall leave him not so much as a  
place for the sole of his foot in all our happy country.

"The Sandwich Franklin Society" contains about 100  
members; was formed in 1823 and it is believed has had  
a favorable influence in suppressing idleness and intemperance  
in its vicinity. Its exertions appear to be increasing.

FOR ZION'S HERALD.

#### A BRAND SNATCHED FROM THE BURNING.

Mr. Editor.—There has been much written in Zi-  
on's Herald respecting intemperance, which I hope  
will have effect on the minds of some who are addicted  
to the pernicious habit. Every candid and judicious  
person will readily agree with me that experience is  
our best schoolmaster; therefore as I know by experi-  
ence the dreadful consequences of making free use of  
inflammable liquors, I feel it my duty to use what lit-  
tle influence I have to discourage all those who are in  
the habit of the same, and to warn them of their dan-  
ger, lest they should get on that ground which I have  
travelled to my sorrow. Perhaps it might be neces-  
sary to give them a short detail of my past life. I shall  
not undertake to mention the numerous train of evils  
of which intemperance has been the foundation. When  
I was young, and in the slippery paths of youth,  
I thought it no harm to drink a glass, now and  
then; but, thought I, nothing would tempt me to get  
into such a habit as Mr. Such a one, who was often  
found staggering about the streets. As I grew older  
my business called me among different classes of peo-  
ple. I had more opportunities to drink; I was not in-  
sensible; the more I drank the more I wanted; after  
drinking one glass it gave me an appetite for another,  
so that by constant practice I soon became as bad as  
Mr. Such a one.

I will tell you the effects. I was often troubled  
with the headache and sore eyes. I was often de-  
prived of my rest at night; my appetite was poor; my  
money was spent; my credit gone. Those who were  
once my friends, forsook me. Although my disposition

was naturally good, it made me cross. Religion I  
despised. Finally I despised all that was good. How  
awful was my situation! My companions were of the  
baser sort. Reader, are you in this condition, be en-  
treated by one who knows by experience your mis-  
erable situation, to follow my example. A little more  
than three years ago, I formed a resolution never to  
drink any more of that poison. Now, blessed be the  
name of God, I can have Christians for my compan-  
ions, the Bible for my rule. Instead of spending the  
time granted me to prepare for eternity at the ale  
house or grog shop, I can agreeably spend my leisure  
hours in reading the Herald to my family. E. S.

FOR ZION'S HERALD.

#### INVESTIGATOR, NO. III.

In what sense is it the privilege of Christians to be made  
free from sin in this life?

Those who embrace Jesus Christ by faith, are made  
free from the guilt of sin. Acts xiii. 39. And by  
him, all that believe, are justified from all things from  
which they could not be justified by the law of Moses.  
Rom. vi. 1. "Therefore, being justified by faith, we  
have peace with God through our Lord Jesus Christ,"  
&c. and viii. 1. "There is, therefore, now no condem-  
nation to them which are in Christ Jesus, who walk  
not after the flesh, but after the Spirit;" and iii.  
26—"that he might be just, and the justifier of him  
which believeth in Jesus." But this is a freedom from  
sin, in which, all evangelical Christians believe; it is  
not, therefore, necessary to multiply scriptures on this  
head. This freedom from the guilt of sin, is that which  
is understood by justification. It is the act of God's  
free grace, whereby the believing penitent is pardon-  
ed—acquitted from guilt, and accepted with God for  
the sake of Jesus Christ.

Those, who follow on to know the Lord, are also  
made free from the pollution of sin—from indwelling  
sin—from evil propensities and evil tempers. Nothing  
less than this can be fairly understood by the following  
scriptures: Ezek. xxviii. 25. 26. "Then will I sprinkle  
clean water upon you, and ye shall be clean—from  
all your filthiness and from all your idols will I cleanse  
you," &c. Agreeable to this the Church prays—  
"Cleanse thou, O Lord, the thoughts of our hearts by  
the inspiration of the Holy Spirit, that we may per-  
fectly love thee, and worthily magnify thy holy name."  
Matt. xxiii. 37. "Thou shalt love the Lord thy God  
with all thy heart, and with all thy soul, and with all  
thy mind." 1 John i. 17. "If we walk in the light as  
he is in the light, we shall have fellowship one with an-  
other, and the blood of Jesus Christ his Son cleanseth  
us from all sin;" and the 9th verse, "If we confess  
our sins he is faithful and just to forgive us our sins  
and to cleanse us from all unrighteousness." These  
scriptures are directly to this point, a freedom of the  
soul from the pollution of sin—from all sin—from all  
unrighteousness. And why should this be denied?—  
What less than this can be inferred from these words  
of the Most High, where this doctrine is so fully and  
plainly indicated? Why may not the grace of God  
free us from the pollution, as well as from the guilt of  
sin? "He is able," saith the apostle, "to save to the  
uttermost all that come unto God through him." Is it  
because our hearts are so depraved and desperately  
wicked, that we suppose it impossible for a soul in this  
life, to be free from all sin? If this be the case, then  
there is certainly a defect in the gospel.—For, if our  
hearts be so unclean, that the blood of Christ cannot  
does not, which is the same thing) free them on condi-  
tion of our faith and obedience, from the stain which  
sin has made before we die, we may despair of ever  
being saved. The gospel must save us while we live,  
or not at all. The apostle, in Rom. vi. 22, does not  
speak of being made free from sin at the hour of death.  
—He says, "But now being made free from sin and  
become servants to God," &c. These words seem to  
be a conclusion drawn from the premises he had just  
laid down: that, as when ye were servants to sin, ye  
were free from righteousness, so now being made free  
from sin, ye become servants to God. The meaning  
of which is, that we may be as free from sin when we  
become servants to God, as we were free from righte-  
ousness when we were servants to sin: for, saith he,  
"know ye not that to whom ye yield yourselves ser-  
vants to obey, his servants ye are to whom ye obey,  
whether of sin unto death or of obedience unto righte-  
ousness?" How simple is this statement laid down by  
this great apostle? And yet how many there are, who  
bear the name of Christ, and not a few who profess  
to be advocates for the virtue of that blood which  
cleanseth from all sin, who cannot find faith to believe,  
that a person in this life may be made free from sin!

They believe, that some how or other, there are a great  
many perfect sinners in this world, who are as free  
from righteousness as a dead man is from life; and yet  
will not believe that the virtue of Christ's blood can or  
does make men free from sin while they breathe; and  
that notwithstanding all the commands and prom-  
ises of God—all that Christ has suffered and done—  
there never lived on the earth one perfect Christian!

But it is the privilege of those, who have thus been  
renewed in the image of God, to remain free from the  
dominion of sin. Thus saith the Lord, Rom. vi. 17.  
"For sin shall not have dominion over you; for ye are  
not under the law but under grace." Surely the doc-  
trine could not be taken from the above words, that  
"the holiest man on earth commits sin enough in ev-  
ery prayer he makes to damn his soul to all eternity."  
Many there are, who notwithstanding they think they  
love the Lord, consider themselves under some kind  
of a total necessity of sinning in thought, word and  
deed, as long as they live. But, says Zacharias, Luke  
i. 73, 74. "The oath which we swear to our father  
Abraham, that he would grant unto us, that we being  
delivered out of the hand of our enemies, might serve  
him without fear—in holiness and righteousness before  
him all the days of our life." If these words mean any  
thing they mean, that we may, by the grace of God be  
delivered from the dominion of sin in this life—while  
we live. There is no reference here to the hour of  
death—not to a purgatory after death, to which period,  
we may wait in order to be freed from the dominion  
of sin; so far from this, that it is said, that we being  
delivered from the hand of our [spiritual] enemies,  
may serve God in holiness and righteousness [not in  
sin] all the days of our life."

It is not, however, to be understood, that when we  
are freed from the dominion of sin, we are at the same  
time freed from a liability of sinning; this is a very  
different thing—God has not promised this—he  
cannot do consistently with the economy of grace and  
moral agency. As long as we are in the world, we  
are in a state of probation—we may choose sin or ho-  
liness—hence the necessity of complying with the con-  
ditions of life, that we may be made free from sin and  
become servants to God, &c. Nor are we freed from  
the possibility of erring in judgment, in many things  
of minor importance. Neither are we freed from hu-  
man frailties, that are unavoidably connected with this  
state of existence. Rom. viii. 27. But we are by the  
efficacy of Christ's blood, through faith in his name,  
made free from any moral or natural necessity of doing  
those things which God has prohibited—and enabled  
by his grace to do those things which he has command-  
ed. Says Peter speaking of those who were "born

again" to a lively hope.—"Who are kept by the  
power of God through faith unto salvation," &c. 1 Pet.  
i. 5. That is, say some, who think it impossible to be  
free from the dominion of sin in this life.—"God will  
keep all that are begotten again from falling finally  
into hell, though he permit them to fall into sin every  
day of their life." This construction put upon these  
words of the apostle is the same in every sense as the  
doctrine preached to Eve by the devil in Eden.—"Ye  
shall not surely die"—though you may be under the  
dominion of sin as long as you live and fall into sin in  
thought, word and deed, every day you live, yet "you  
shall not surely die," that is, you shall not finally sink  
to hell! Wherein does this differ from Universalism?  
Is it more reasonable or more agreeable to the tenor  
of scripture, to suppose that God keeps those who are  
"begotten again," under the dominion of sin all the  
days of their life, than it is to believe he frees them  
and keeps them from his dominion? We do not presume  
that it is in our own power to keep ourselves surely;  
but if God have promised to keep us by his power  
through faith and obedience, is it not better to believe  
that we will keep us according to his word from sinning a-  
gainst him, than to suppose we are kept at the same  
time we are falling into sin—and that we are "kept  
unto salvation" while we do those things which God  
has threatened with eternal death? To be kept from  
eternal death, we must be kept from sin: for saith the  
Lord, Ezek. xviii. 4. "The soul that sinneth it shall  
die." 24. "But when the righteous turneth away from  
his righteousness and committeth iniquity," &c. "in  
his trespass that he hath transgressed, and in his sin that  
he hath sinned he shall die."

That those who embrace the gospel, may be made  
free from the guilt and the love of sin is generally ad-  
mitted: but by what authority are we told, that it is  
not the privilege of God's people to be made free from  
all sin in this life? Do the scriptures affirm any such  
thing? The word of God informs us, that we are by  
nature sinners, children of wrath; they at the same  
time tell us there is virtue and power sufficient in the  
Redeemer's blood to cleanse us from all sin, on  
condition of our faith and obedience, and to make us  
fit temples for an indwelling God. Rom. vi. 22.  
"But now being made free from sin and become ser-  
vants to God, ye have your fruit unto holiness, and the  
everlasting life." Scriptures, without number,  
might be added to show, that this is really the blessed  
privilege of the people of God; but the subject may  
receive some further investigation in another number.  
I. A. ROY.

Fairhaven, Mass. April 13, 1827.

## MISCELLANY.

### LETTER II.

TO THE REV. THOMAS WHITTEMORE.

Sir,—Having proved in my former communication  
the doctrine of a Future Judgment, I propose to show  
in this, that the punishment, which is consequent upon  
the judgment, belongs also to the future state.  
You admit that the wicked shall be punished ac-  
cording to the desert of their sins; and you deny all  
punishment in the future state: of course you hold  
that sinners shall be punished according to the desert of  
their sins in this life. I deny, and trust that I shall  
be able to show, that sin is a crime of punishment in  
this, and that its punishment is reserved for the future  
state. And here it may be observed that the duration  
of future punishment enters not into the discussion,  
but the fact of future punishment alone.

Here let us inquire in what sense the wicked are  
punished? Is their punishment the mere effect of sin,  
or is it the award of justice? Punishment in a certain  
sense may be the effect of sin; as he that gets drunk  
and falls into the mire will defile his clothes, and he  
that spends his substance in a "riotous living," will  
bring himself to want. But this is the least part of the  
punishment of sin, if it be any part of it. Punishment  
is properly the award of justice; as when a man  
steals, or defrauds the public, he is sentenced to soli-  
tary imprisonment, or to hard labor. In this case his  
punishment is not the effect of sin, in the philosophical  
sense of that phrase, but in a judicial sense it may be.  
But the punishment we are now speaking of, tak-  
ing place under the divine law, is the effect of sin  
only in a judicial sense. That this is the fact is evi-  
dent, because it is the result of legal process. It is  
the sentence of law. It follows upon conviction by  
evidence. It is awarded by the highest judicial au-  
thority, even that of JEMAHIM HIMSELF. Punishment  
is not therefore the mere effect of sin.

Here also it may be proper to inquire, if sin is pun-  
ished to the full extent of its desert in this life, in what  
way this punishment can be indicted? And it must be  
by afflicting the transgressor either in his outward cir-  
cumstances, or in his body, or in his soul, or in all these.  
There is not another way different from all these with-  
in the reach of thought.

Before I examine this subject, it may be proper, as  
it will lessen the range of discussion, to state what  
may safely be conceded to you respecting punishment  
in this life.

And here I am ready to admit, with all who hold fu-  
ture punishment, that the wicked have more or less  
affliction in one or more of the above ways, in this  
world, and that this affliction may be called punish-  
ment,—that is, disciplinary punishment. But disci-  
plinary punishment, however severe, is not the whole  
punishment due to transgression, but is limited by the  
mercy of God, mixed with grace, designed for, and  
adapted to reform the subjects of it. Whereas pun-  
ishment, properly so called, is not adapted or designed  
to promote reformation, but to satisfy justice, to sup-  
port the authority of the law, and give stability and se-  
curity to government.

This distinction in punishments is recognised by all  
well regulated governments. The smaller penalties  
of the law are disciplinary, the greater are capital  
punishments. If a man be a drunkard, and trouble-  
some, he is sent to the house of correction; if he kills  
his fellow creature he must be hung for it. Now, Sir,  
will you say that all punishments are disciplinary, and  
designed for the reformation of the subjects? Is there  
not an absurdity in this which you are little aware of?  
What is this but saying the murderer is hung for his  
good! to make him a good citizen of that kingdom  
from which he is cut off by his punishment!

Equally absurd would it be to say that the greatest  
punishments inflicted by the divine law are disciplinary,  
and designed to promote the reformation of those  
who suffer them. According to this, the wicked are  
damned for their good!—Sentenced to the punish-  
ment prepared for the devil and his angels to reform  
them!—banished from the presence of the Lord, and  
from the glory of his power, in order to prepare them  
to enjoy his favor and dwell in his kingdom!—cast in-  
to outer darkness to illuminate them!—suffer the loss  
of hope, sentenced to dwell where there is weeping,  
wailing, and gnashing of teeth, in order to recover  
faith, hope and charity?—Suffer a punishment much  
sorer than death without mercy, in a state of wrath  
without mixture, in order to their sanctification and  
glorification!—And all this, it should seem, after the  
mercy and grace of God have been exerted in vain.

I doubt, Sir, whether you will be pleased with this  
inference; and yet it appears to be the legitimate con-  
sequence of that doctrine which teaches that reforma-  
tion is the end of all punishment.







Among the unconverted there are some of serious impression, which we hope will result in their conversion to the Lord. The mercy of heaven has been hovering over the neighborhood; several of which have experienced an shower. We think they are beginning to enter this station, and our prayer is, "Come, Lord, come quickly."

It is time to favor Zion more generally and abundantly may arrive, and that her "Herald" the weekly harbinger of good news and great mercies, and thousands, is the prayer of Yours, affectionately, Z. ADAMS.

WEDNESDAY, MAY 2, 1827.

WESLEYAN MISSION TO THE GREEKS. Under our missionary head will be found the pleasant intelligence that our Wesleyan brethren in England are remembering Greece in her afflictions, and sending them back again, in ancient purity, the same old gospel that came to us through the Grecian Church. This is a debt that Europe as well as America to Asia and Africa—to reflect back on those benighted countries the light that once was their bright privilege. The world is now gazing on Greece, the story of her wrongs and sufferings have reached our heart; contributions of money, clothing and food are pouring in to their aid from France, England, and our own country. Yet, amidst the interest excited by these charities, what Christian will not feel a deeper interest rising in his bosom to see the far more precious gift of the gospel on the bosom of the Mediterranean, and wait the island of Zante.

It is our ardent prayer that the religion of Christ, this beginning, may spread over the classic shores of the Levant. The seed of the gospel is precious to us into such a field as Greece, and an abundant harvest of glorious things may wave, ere long, over those benighted plains. May the American Church bear the of this interesting people in their prayers to God!

MERRILL'S SERMON ON THE TRINITY. A few weeks since we noticed the publication of Mr. Merrill's Sermon on the Trinity. The following extracts from the Boston Recorder and the Christian Watchman express the sentiments of the editors of those distinguished papers in regard to the sermon.

From the Recorder and Telegraph.

A Discourse on the doctrine of the Trinity, delivered in the Chapel, Bromfield Lane, Dec. 31, 1826, by REV. A. MERRILL, M.A. 16, 17, and 18. *John, who he baptized, went up straightway out of the water, and to the heavens were opened unto him, and he saw the spirit of God descending like a dove, and abiding upon him; and a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* At a period when the doctrine of the Trinity is generally denied, and boldly assailed, it is pleasing to see the results of different communions coming forward in defence. It is well known that the Wesleyan Methodists believe in the deity of Christ, and in that the Holy Spirit. Mr. M. takes up the latter point more particularly, which has been less frequently discussed by others, though he brings a few conclusive passages which prove the doctrine of three in one, presented in a lucid manner. The style is general perspicuous, and the arguments both scriptural and rational. Expressions are used in a few instances, which we should not ourselves employ; but the whole discourse can be recommended as a property, as calculated to assist the inquiring reader, and establish his faith on the foundation of the apostle and prophets. It points the humble penitent to an almighty Redeemer, and to a Sanctifier who is able to keep him from falling.

From the Christian Watchman.

REV. MR. MERRILL'S DISCOURSE ON THE TRINITY, delivered in the Chapel, Bromfield Lane, is just published in the Christian Watchman, seems to enter into the portion of revealed truth. The whole circle of eternal duties enjoined, as well as all the gracious feelings of the heart, proceed from the recognition of the glories of the Father, the Son, and the Holy Ghost.

The clear and rational manner in which Mr. Merrill has treated this subject, the closeness with which he has followed the Bible in the investigation, and the practical uses which he has made of the whole, will meet an extensive sale. There is no attempt made to explain, what is inexplicable, the peculiar mode of the Divine Existence. The fact is reversed as an object of faith, but the manner is concealed.

These sermons are for sale at the Methodist Ministers' house, No. 15, Friend Street, and at Mr. Benjamin F. Nutting's Bookstore, No. 244, Washington Street, Boston.

FOR ZION'S HERALD.

LAYING OF A CORNER STONE.

Yesterday the corner stone of the new Methodist Episcopal Church, about to be erected, was laid in the presence of a large and respectable congregation. An appropriate, interesting, and animated address was delivered by the Rev. Mr. Avery, from 1st Cor. 13, 17, 18. "The stone which the builders rejected, this shall be the head of the corner." The stone which shall fall on that stone shall be broken; but whosoever it shall fall, it will grind him to powder. He was listened to with great attention, by a respectable audience, while he explained, illustrated, and enforced the doctrines justly deducible from his text. He adverted to the great doctrine of repentance, in Jesus Christ, as the great Corner Stone, "upon whom all the building must be founded, and charity and good will must be the cement of the building." He then, in the most laborious manner, with peculiar emphasis and propriety, labored to crown with success, in the arduous duty which he is earnestly engaged in, turning the children of men from darkness to light. And though he did not thank his God, as did a preacher on a late similar occasion, that they "had come out from the impure," yet he did profess to hold out the light of brotherly love, and Christian feeling and affection, all who built upon Jesus Christ as the "chief corner stone." Happy would it be if, even among the sinners, who would thus endeavor to win souls to God.

LAYMAN.

Scituate, Ms. April 20, 1827.

From the Christian Advocate and Journal.

CONSTITUTION AND ADDRESS

Of the Sunday School Union of the Methodist Episcopal Church.

At a numerous meeting of the members and friends of the Methodist Episcopal Church, convened for the special purpose of establishing a society under the name of the Sunday School Union, New York, on the 24th inst. the following constitution was unanimously adopted—

## CONSTITUTION

Of the Sunday School Union of the Methodist Episcopal Church, adopted April 2, 1827.

Art. 1. The title of this association shall be, "The Sunday School Union of the Methodist Episcopal Church."

Art. 2. The objects of this society shall be, to promote the formation, and to concentrate the efforts, of Sabbath schools, and to secure the cooperation of the Methodist Episcopal Church, and all others that may become auxiliary; to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service and worship of God.

Art. 3. The affairs of the society shall be conducted by a board, consisting of a president, five vice-presidents, members of the Methodist Episcopal Church, and twenty-four managers, by members of said church, to be elected on the second Wednesday in June, at which time the anniversary shall be held. Each annual conference shall have the privilege of choosing a vice-president from their own body, who, together with the president and the managers, shall constitute the board of managers.

Art. 4. At all meetings of the society, and of the board of managers, the president, or, in his absence, the first vice-president, shall be present; or, in the absence of all the presidents, a person chosen for that purpose, shall preside.

Art. 5. The managers shall recommend to the agents of the General Book Concern such books and tracts as they may judge proper and necessary to be published for Sunday Schools, and shall always be furnished at the lowest rate. They shall also provide for visiting the schools in the city of New York, and its vicinity, and supplying them with the necessary books and rewards. They shall fill vacancies which occur in their own body during the year; make by laws for their own government; report their proceedings annually, at the meeting of the society, and adopt such other measures consistent with this constitution, and with the order and discipline of the Methodist Episcopal Church as they may judge conducive to the interests of the institution.

Art. 6. The annual meeting of the society shall be held in the city of New York, on the second Wednesday in May, at which time reports from auxiliaries and schools attached to this union, shall be received.—Fifteen members shall form a quorum. Special meetings may be called by the president, or by either of the officers, upon the written request of five of the managers; of which, in either case, due notice shall be given. The officers and managers shall be connected with this union, and shall be entitled to attend the meetings of the board, and to give their opinion and counsel on any subject under discussion, and to propose any measure for the consideration of the board.

Art. 7. All Sunday school associations connected with this union, shall have the sole management of their own internal affairs, in such manner as they may judge most expedient; appointing their own superintendents, visitors, and teachers; giving their hours of instruction, selecting books for their use, and in such other matters as may appear to them to be their respective concerns.

Art. 8. The payment of one dollar annually, in advance, shall constitute a member of this society, superintendents, visitors, and teachers, in the city of New York, actively engaged in Sunday schools connected with this union, shall be considered members.

Art. 9. The officers and managers shall be elected by a vote of two-thirds of the members present at a regular meeting of the society, upon the recommendation of the board of managers.

On the evening of the 10th inst. a meeting of the members of the society was called, when the following officers and managers were elected for the ensuing year:—

Bishop W. McKendree, President.

Enoch Roberts, 1st Vice President.

R. R. Roberts, 2d do.

Joshua Soule, 3d do.

E. Hedding, 4th do.

The preacher in this station who may be appointed to the charge of the Sunday schools in the city of New York, shall be the Recording Secretary.

Mr. L. S. Durling, Recording Secretary.

John Westfield, Treasurer.

Managers.—Joseph Smith, John G. Horton, Wm. Kenworthy, David Keys, Andrew E. Wheeler, John Westfield, Peter Badeau, Thomas Roby, John Paradise, Thomas Fairweather, Lancaster S. Burling, Simon Price, Robert Mathison, Azor Hoyt, Henry Worrall, Stephen R. Kirby, Henry Moore, Stephen Dando, W. H. Bangs, George W. Fowler, B. Badger, George Suckley, John Valentine, Ephraim Pardee.

After the election of the above officers and managers, it was, on motion,

Resolved, That the constitution of the society, accompanied with an address from the board of managers, and a constitution suitable for the formation of auxiliary societies, be published in the Christian Advocate and Journal.

## ADDRESS

If the Managers of the Sunday School Union of the Methodist Episcopal Church, to their brethren and friends throughout the United States and elsewhere.

RESPECTED BRETHREN AND FRIENDS: In approaching you on the subject to which your attention is now invited, the managers take the liberty of stating a few things which have dictated the propriety of forming the society designed by the above constitution. They can assure you, that they have not been led hastily into this measure, but according to their best ability, have carefully weighed every circumstance connected with it, having deliberately consulted with each other, and with their most aged and experienced brethren, both preachers and private members of the church.

The Methodist Episcopal Church is now composed of nearly four hundred thousand members, upwards of fourteen hundred travelling preachers, and perhaps more than double that number of local preachers.—From the peculiar organization of this church, all these are considered as one body, adopting the same doctrines, discipline, mode of church government, and the managers would hope, actuated by the same spirit under the same great Head of the church, striving to "preserve the unity of the spirit in the bonds of peace." These, together with the regular attendants on the ministrations of our church.

Without even insinuating the want of soundness in the cordial principles of Christianity in the major part of other Christian denominations in our country, or calling in question the purity of their motives, or ardency of their zeal, the managers will not conceal the fact, that they give a decided preference to their own church, firmly believing its doctrines and discipline, and have witnessed with unspeakable joy its surprising progress in so short a time, and its salutary influence on the hearts and lives of so many thousands. It is a truth as evident as the blaze of the sun at midday, that the first impulses which were given to the great work of reformation now going forward in the world, God gave through the instrumentality of the Wesleyans and their coadjutors in the "ministry of reconciliation." The introduction into this country of a spiritual and energetic itinerant ministry, first begun by those men of God, has produced results at once astonishing and delightful. Others have caught the missionary spirit, and have entered into the work with zeal and success. In spreading pure religion, the managers wish them all good speed.

Among other effects of this great work, by which the present age is distinguished, Sabbath school instruction is not the least. The primary object of the first promoter of this work was to afford elementary instruction to such poor children as were destitute of common day school education, and at the same time to give religious instruction as it suited to the age and capacity of the children. The utility of this mode of imparting knowledge to the juvenile mind, soon became apparent to all denominations of Christians, and in the large towns and cities especially, they have less or more availed themselves of its advantages. In the progress of the work, in our country, efforts have been made to unite all sects and parties in one general society, called "The American Sunday School Union Society;" and while many have come into this union,

others, thinking it best to manage their own affairs in their own way, remain in an insulated state, or have arrayed themselves under the standard of their own denomination.

Among others who have hitherto stood alone, there are many belonging to our church. Not feeling inclined to connect themselves with the general union, and finding no centre of union in their own church, they have long felt the inconvenience of their insulated state. As the Methodist Book Concern is located in the city of New York, it was natural for them to look to this place for aid. Accordingly, frequent applications have been made to the agents of that establishment in reference to this subject. It was at once perceived, that this establishment afforded facilities for printing and circulating books suitable for Sunday schools, as well as for the receiving and sending out, through the medium of the periodical works printed there, all necessary information in relation to their institution, which could not be obtained elsewhere; and the agents of that concern have pledged themselves to the society that Sunday school books shall be furnished to each as cheap as they can be obtained at any other place.

These circumstances led to the idea of forming a Sunday School Union for the Methodist Episcopal Church. But here, at the outset, many difficulties were to be encountered. Most of those in our church engaged in Sunday schools in the city of New York, were connected with the general union; and though some would gladly approve, they were strongly attached to the union, having labored in this work with their brethren of other denominations with much harmony and Christian feeling; but, after deliberating with calmness on all the circumstances of the case, the managers are convinced, that duty enjoins it on them, because more good may be ultimately accomplished, to form a union for the church of which they are members, independent of the American Union. Experiment alone will test the correctness of this opinion.

It has already been observed, that the primary object of Sunday schools was to impart elementary instruction, mixed with religious improvement, to those children who were destitute of the advantages derived from common schools. Though this original object ought never to be abandoned, yet the general diffusion of this sort of instruction in our country, through the medium of common schools, and public and private free schools, renders this object less essential. Hence religious instruction is the grand and primary object of Sunday school instruction in our day, and among our children. On this account, however humiliating the fact, a general union of all parties becomes the more difficult. Whatever may be the intention, each teacher of religion will more or less inculcate his own peculiar views of Christianity, and thus insensibly create party feelings and interests. And this difficulty is increased by the practice recently adopted of the employment of missionaries who are to be supported from the funds of the general institution. The managers are of the opinion, that the most likely way for the several denominations to live and labor together in peace, is for each to conduct its own affairs, and still to hold out the hand of fellowship to its neighbor. They, therefore, disclaim all unfriendly feelings towards others who may be engaged in this good work. They wish them all success in diffusing moral and religious influence on the minds of youth, and hope always to be ready to reciprocate any act of kindness which may contribute to strengthen each other's hands in the work in which they are mutually engaged.

Having thus explained the views of the society, the managers would now call on their brethren and friends to unite with them, by establishing, wherever it is practicable, Sunday school associations auxiliary to this society. To give a direction to this work, and to produce as much uniformity as local circumstances will allow, the form of a constitution suitable for auxiliary societies, is herewith submitted.

One principal reason for locating the present society in New York, in preference to any other place, is the facilities afforded by our Book Concern for printing and circulating books. The agents of that printing establishment hold an extensive correspondence with every part of our country, and possess the readiest means of communicating information on every subject connected with Sunday school instruction, and can supply any auxiliary with books on the shortest notice, and at the cheapest terms. And it will be perceived, by an article in the constitution, that by paying three dollars into the funds of the institution, sending a list of its officers, and a copy of its annual report, an auxiliary is entitled to purchase books at the reduced prices.—A list of the books, with the prices annexed, will hereafter be furnished through the medium of the Advocate and Journal.

That an itinerant ministry possesses advantages peculiar to itself, in promoting objects of benevolence, need not be, by any disputed. This, as well as the manner in which our Book Concern is conducted, supercedes the necessity and the expense of employing separate agencies in order to carry on the work of Sunday school instruction. The funds, therefore, which may be raised, can be appropriated to the purchase of books.

It will be perceived from the constitution, that it is the design of this society, by means of auxiliaries, to comprehend every part of our church, in this great and good cause. The senior bishop is constituted the president, and the other four bishops are vice-presidents; and provision is made for each annual conference to elect a vice president from its own body; and the board of managers being located in New York, a centre of union is formed for the whole community, and all being connected with our Book Concern, an easy channel of communication is opened, by which books may be printed and circulated, and remittances and information made and received.

These being the views and objects of the society, the managers think that they may confidently call on their brethren and friends for their aid and co-operation. To the ministers of the church, especially, do they look for an efficient effort in carrying the benevolent design into practical operation. Let them think on the numerous children embosomed in the church, which they are appointed to nourish with the sincere milk of the word. These are the lambs of the flock, which, they may become the sheep of God's pasture, must be tenderly nursed. Let them, therefore, be gathered into the fold of Sabbath schools, put under the care of faithful shepherds, who will watch over their welfare, until their minds moral and religious truth, and thus prepare them, under the influence of divine grace, to become faithful followers of the chief Shepherd and Bishop of their souls.

The managers conclude by commending their cause to God and to the prayers of their brethren that they may be wisely directed in this arduous enterprise, and by saying that any suggestion by which the system may be improved so as to accomplish more perfectly the purposes of its organization, will be thankfully received and duly considered.

By order of the board of managers,  
NATHAN BANGS,  
Cor. Sec. S. S. U. M. E. C.

New York, April 17, 1827.

## CONSTITUTION FOR AUXILIARIES

Recommended by the Board of Managers of the Methodist Sunday School Union.

Art. 1. The title of this association shall be, "The Sunday School Union, auxiliary to the Sunday School Union of the Methodist Episcopal Church."

Art. 2. The officers of this society shall consist of a president, vice-president, corresponding and recording secretary, and treasurer, and—managers, members of the Methodist Episcopal Church, who shall constitute a board for the transaction of business, and—shall form a quorum.

Art. 3. The president of the district, and the preachers on the circuit or station, shall be ex officio members of the board.

Art. 4. The board shall meet—, or often if necessary, and special meetings may be called by either of the officers, or any two of the managers.

Art. 5. The board shall have authority to make by laws for

their own government, and to fill up all vacancies in their own body during the year.

Art. 6. Each subscriber of—dollars shall be a member; and the payment of—dollars, at one time, shall constitute a member for life.

Art. 7. The annual meeting of the society shall be held on the first Wednesday in April, in each year, when the officers and managers shall be chosen, and the annual report be presented. The report shall state the number of superintendents, children and adult scholars, and such other important matters as shall be interesting and useful—a copy of which shall be sent to the corresponding secretary of the union without delay.

Art. 8. Quarterly meetings of the society shall be held on the first Wednesday of July, October, January, and—shall form a quorum.

\* This constitution can be altered so as to suit any peculiar local circumstance.

## RELIGIOUS ANNIVERSARIES.

The following list of Anniversary Meetings to be held in New York, in the month of May ensuing, we copy from the Observer.

New York Sunday School Union Society—on Tuesday afternoon, May, 8th.

American Tract Society—on Wednesday the 9th, at the City Hotel, 10 o'clock, A. M.

American Home Missionary Society—on Wednesday the 9th, at 7 o'clock, P. M.

American Bible Society—in the Middle Dutch Church, on Thursday the 10th, at 10, A. M. Delegates from Bible Societies will meet on the day preceding, 4 o'clock, P. M. at the house of the American Bible Society, 115 Nassau-st.

Presbyterian Education Society—on Thursday the 10th, 7 o'clock, P. M.

American Society for Meliorating the Condition of the Jews—on Friday the 11th.

Rev. Samuel A. Bumsted, who has been lately preaching in a hall in Franklin-st. finding that place too confined and inconvenient, has hired the commodious little chapel in Bedford-street, to which he will remove his congregation on Sunday next. Mr. B. is a graduate of Middlebury College and studied divinity at Princeton Seminary with the Presbyterians.

## GENERAL INTELLIGENCE.

### FOREIGN.

PORTUGAL. Affairs in Portugal are by no means settled, neither is it apparent that the rebels are utterly discomfited; they have been defeated in several actions, but they seem to rally with fresh spirits. This must arise from facilities afforded by Spain, and by the jealousy entertained towards their English friends. The priests take an open stand against the Charter, and seem to be flush of money. The Queen secludes herself, and is in constant fear of being poisoned. She drinks no water but such as has been three days under her own lock and key, and then only after seeing its effect on the servant who attends her during that time. The rest of her personal economy is the same. Yet, from the treasurers whom she consults, and the faithful counsellors whom she consults at midnight, she is enabled to busy herself with the destruction of the new representative system, not only on the northern and ill guarded verges of Tras-os-Montes and Galicia, but in the Capital, under the very nose of the Executive, though supported with all the aids of English forces, and the prudence of the diplomatic corps. It was discovered that a company of the 9th cavalry were preparing to desert, and upon their seizure it was found that they were furnished with an almost wanton abundance of money and equipments. Sir H. Clinton, commander of the British and Portuguese forces, seems to be popular, but the Portuguese utterly refuse being commanded by Marshal Berresford. The revolution is by no means ended.

GREECE.—The Greeks have again been victorious. The following is an extract from the General Gazette of Greece, of 15th, (27th December,) 1826. "This moment a letter has arrived from the commander in chief Karaiskaki, in which he writes, that, on the 7th (19th) inst., a Pacha and a Bey, with 1500 men, came against our forces, at Velitza; but after an obstinate engagement, they were put to flight, and driven, with severe loss as far as Budunizia. This victory is of great importance. We took nearly a thousand mules, laden with provisions, ammunition, coffee, sugar, and other objects, and our troops enriched themselves greatly. The terror of the enemy is unexampled. The General has erected a pyramid of heads at Velitza Rochoso. Continental Greece is now free from enemies."

TURKEY.—Accounts from Constantinople state, that the news from Greece was still unfavorable to the Porte. It is said that Ibrahim has received orders to go to the assistance of the Seraskier. Some doubts are entertained of his compliance. The Turkish government has discovered a new conspiracy. The ramifications are very extensive, and for the last 15 days executions and banishments have recommenced with more severity than ever.

PERU.—Lima accounts to January 28, received via Colombia, announced, that the Bolivian Constitution of Peru had been overthrown, and the officers left by Bolivar in command, displaced, the chief part of whom were to be sent after their master. General Santa Cruz appeared to be head of the counter revolution, and had convoked by proclamation a constitutional congress for the first of May, to form a constitution adapted to the wants of the country, and to elect a President and Vice President. The revolution was bloodless, and said to have been effected with the aid of the Colombian officers resident in Peru, who had elected General Bustamante, for their commander in chief. The above news caused great rejoicings at Bogota; where the people continued attached to the constitution and the Vice President—Cedinel.

## IMPORTANT BATTLE.

An intelligent gentleman from Rio Grande has furnished the editor of the Baltimore American with the following particulars of the battle recently fought between the Brazilian and Buenos Ayrean forces:—

"The Buenos Ayrean army under the command of General Alvear, having thrown itself between the van of the Imperial army and Rio Grande, continued to advance towards that city as far as the walls of Jageron, which town it entered, paying due respect to the property and persons of the inhabitants. The Buenos Ayreans then made a diversion towards the city of Porto Allegro, (the capital of the province) and after various efforts to engage the Imperialists, finally succeeded in bringing them to action on or about the 26th of February. As it was expected that a general engagement would be decisive of the contest and would in all probability involve consequences of the highest importance to both countries, the commanders of the two armies had established the highest degree of discipline of which their respective commands were susceptible. When the action commenced, the Buenos Ayrean army numbered about eight thousand men, principally mounted; that of the Brazilians about ten thousand men. The Brazilian general aware of the powerful charge of the Buenos Ayrean cavalry, protected his centre and flanks by a large body of German lancers. The encounter was furious and bloody, and the slaughter, consequently, great on both sides. The battle lasted, without intermission, until night separated the combatants.

"The loss on both sides it is supposed is nearly equal, in all about 5000 men killed and wounded. The Brazilian officials claim the victory, but the people of Rio Grande seemed very doubtful on the subject; as, notwithstanding their attachment to the Emperor, (having a short time previous voluntarily presented

him with \$500,000) they did not evince any signs of joy or gratulation, either in their appearance or in the illumination of their houses. Of the further details of this battle it was impossible at the time of leaving Rio Grande, to obtain any information, the official reports of the day not being entitled to any credit, and rumors being equally unsatisfactory."

## DOMESTIC.

### CASE OF MORGAN.

A committee appointed by the General Assembly of the state of New York to investigate the circumstances connected with the abduction of William Morgan, have made their report. This presents the case in the plainest and most authentic shape in which it has ever appeared. As we have taken no notice of the vague, idle reports of the day in regard to this subject, we take the liberty to present to our readers this legislative report, as more worthy of credit than any thing we have seen.

### REPORT.

Mr. Granger, from the select committee to whom was referred the petitions from our western counties, in relation to the forcible abduction of one Wm. Morgan, a citizen of this state, reports—

That these petitions are signed by many highly respectable committees, who have been appointed on behalf of their fellow citizens, to ascertain the facts connected with this most flagrant violation of the rights of a citizen, by which he has been deprived of liberty, if not of life.

These petitioners set forth that on the 11th day of September last, the said William Morgan was by color of criminal process taken from the village of Batavia, in the county of Genesee, to Canandaigua in the county of Ontario; that upon examination before a magistrate, the said Morgan was discharged; that he was subsequently, and upon the same day, arrested upon a demand against him, upon which judgment was obtained, and he confined within the jail of the county of Ontario; that on the evening of the 12th of September, certain persons, who had been previously engaged in procuring the seizure of Morgan at Batavia, and in his subsequent removal to and confinement at Canandaigua, discharged the debt for which he had been committed, and caused him to be liberated from prison: That on leaving the prison, the said Morgan was violently seized, and against his consent forced into a carriage which was rapidly driven from said village of Canandaigua, since which time no information has been obtained concerning him, and that with this deprivation of liberty are connected many circumstances which create a belief that he has been deprived of life. The foregoing averments are embraced in all the petitions before the committee.

A portion of the petitioners further represent that the said Morgan was conveyed to the Niagara frontier, where they allege that he was murdered on the night of the 14th of September last; and they all join in the belief that the conspiracy against this citizen was the result of a previously concerted plan.

Under these circumstances the petitioners represent that the courts of a single county are inadequate to the emergency, and ask the interposition of the legislative authority to procure a full development of a plot so base in its design, and fraught with consequences so dangerous to the liberties of our people.

Your committee have delayed their report with the expectation that the promised testimony would be furnished to substantiate the charges contained in the petitions.

Within a few days several affidavits have been forwarded to your committee, none of which reach the most severe allegations of the petitioners.

From the testimony adduced, no doubt remains in relation to the unlawful seizure and removal of Morgan, for which offence several persons were arrested, and having pleaded guilty to the indictments found against them, are now suffering the penalties of the law in the county of Ontario.

The situation of this unfortunate man after leaving Canandaigua, so far as legal proof has been furnished, is still left to conjecture; but by the affidavits presented, many circumstances are brought to bear upon the allegation that he was taken to Niagara, whatever may have been his subsequent fate.

The strongest proof in support of this position is to be found in the affidavit of Paul Moxley, which, though resting principally upon information derived from others, when not under oath, carries to the minds of your committee a belief of its general correctness. This affidavit is partially corroborated by the certificate of A. G. Hinman, a Justice of the Peace for the county of Niagara, signed by him, of said county. An affidavit of David Marshall, also presented, which may be considered as having a collateral bearing upon this point, touching the probability of Morgan's removal towards the Niagara river.

An attested copy of the affidavit of one Wm. Terry, of Niagara, Upper Canada, has been presented to your committee; much as this deposition may be calculated to create the dreadful belief that the life of Morgan was taken at Fort Niagara, the statements contained in it are too undefined in their character to warrant your committee in acting on them: The names of his informants are not given, and it would seem by the affidavit, that his information was principally derived from residents of the province of Canada, beyond the reach of our judicial authorities, and of any power that our government could create.

Much animadversion has been had upon the statements made by said Terry, and as some public journals have pronounced him unworthy of belief, the committee feel it due to him, and to those who procured his testimony to state that certificates have been furnished on this subject which satisfy them that the imputation cast upon the character of that gentleman were unjust. Your committee have now given a concise reference to that part of the testimony presented, which they consider of a character sufficiently definite to bear upon the allegations contained in the affidavits of the wife of Morgan, that she knows nothing of his fate other than what is known generally, and that she has not seen him nor heard from him since the said 11th of September.

The committee also present to the house many other affidavits in relation to the subject; but they are of a description so vague, resting often upon slight circumstances, and in some cases without giving even the names of those suspected, that, however unpleasant may be the impressions made by them upon the minds of your committee individually, they are not of character which, in their opinion, would justify a statement of their contents in a report to this house.

After a full examination of this subject, your committee have found themselves surrounded by embarrassments upon every side.

They have endeavored to devise a tribunal for the investigation of this transaction which could have a jurisdiction co-extensive with the section of country through which this conspiracy is charged to have extended; which would possess power to force the attendance of witnesses from every part of the country, with right to imprison those who should refuse to answer questions regularly proposed; which should not infringe upon those chartered privileges that secure to every citizen the right of trial by jury, according to the course of the common law, privileges to which a free people should cling as to the last rock of their political safety.

Upon the deepest reflection, your committee are of opinion, that such a tribunal, while it would be doubtful in principle and dangerous in precedent, could not materially add to the powers vested in our existing court.

To arrest the progress of such glaring crimes: to

surrender to the injured and insulted laws of our country, their so wanton violators: to protect our people in the enjoyment of life, liberty and the pursuit of happiness," is the duty of every citizen, and particularly of those to whom are delegated the power of acting for the general weal. Yet in doing so, we should not forget, that while we acknowledge no privileged orders in our community, our free institutions are secured equally to all. Let those who trample upon their country's laws, answer at the bar of that country for their offence, but the moral sense of the community should not be weakened by confounding the innocent with the guilty.

Aware that this transaction has called forth the deep and merited indignation of a people jealous in the protection of those liberties so dearly bought, and that are so firmly grounded by the constitution and laws of our country, as sacred in the humble citizen as in those clothed with the highest powers that freemen can bestow, your committee have anxiously endeavored to recommend such means as in their view would most conduce to the arrest and conviction of those who have been actors in a scene which we hope is and will remain unparalleled in the history of our country.

They therefore introduce the following resolutions. Whereas it appears that one William Morgan a citizen of this state, was in the month of September last, forcibly and unlawfully taken from the village of Canandaigua, in the county of Ontario, since which period all attempts to discover the fate of said Morgan, have proved unavailing. Therefore:—

Resolved, if the honorable the Senate concur herein, That the person administering the government of this state be requested to issue his proclamation, offering a reward of five thousand dollars, for the discovery of the said William Morgan, if living; and a like sum of five thousand dollars for the murderer or murderers of said Morgan, if dead, to be paid on conviction.

Resolved, if the hon. Senate concur herein, That a joint committee of the two houses be appointed, consisting of five members, two to be taken from the Senate and three from the Assembly, whose duty it shall be to visit the several counties of Ontario, Monroe, Livingston, Genesee, Erie, Niagara and Orleans, or such of them as they shall think proper, with full power to send for persons and papers, to inquire the facts and circumstances connected with the abduction, detention and disposition of the said William Morgan, and



POETS' DEPARTMENT.

FOR ZION'S HERALD.

We are indebted to a respected lady for the following hymn, composed, many years since, by a minister who has gone to rest.

THE TRIUMPHANT SAINT.

Mount, my soul, on wings triumphant!  
Jeans bids thee dauntless rise—  
One sweet ray of life immortal  
Flashes on thy closing eyes—  
Oh, my Jesus, bear my soul above the skies.  
  
Let me feel the thrilling rapture  
Rising in its glorious birth,  
I shall have no grave to enter—  
Never feel expiring breath—  
Life eternal swallows up the monster, death.  
  
Pain and grief! an empty story—  
While I feel that Jesus reigns,  
Visions of eternal glory  
Drown the sense of fiercest pains—  
Draw the curtain; let me tread the blissful plains.  
  
Scenes of love and joy and wonder  
Meet me in Jehovah's gaze;  
Let me now partake His splendor,  
Glow in rapture's holy blaze,  
While with golden harp I sing angelic lays.

E. ROGERS.

FRIENDS.

BY MONTGOMERY.

Friend after friend departs:  
Who hath not lost a friend?  
There is no union here of hearts  
That finds not here an end;  
Were this frail world our final rest,  
Loving or dying, none were blest.  
  
Beyond the flight of time,  
Beyond the reign of death,  
There surely is some blessed clime  
Where life is not a breath;  
Nor life's affections transient fire,  
Whose sparks fly upwards and expire!  
  
There is a world above  
Where parting is unknown:  
A long eternity of love  
Formed for the good alone;  
And faith beholds the dying here  
Translated to that glorious sphere!  
  
Thus star by star declines  
Till all are passed away;  
As morning high and higher shines  
To pure and perfect day;  
Not sunk those stars in empty night,  
But hide themselves in Heaven's own light.

MINISTERS' DEPARTMENT.

HENRY MARTIN.

The following lines were composed on reading the life of this pious, zealous Missionary.—The last sentence which appears in his Diary, is the following:—"I sat in the orchard, and thought with sweet comfort and peace of my God: in solitude, my company, my friend and comforter. O! when shall time give place to eternity! when shall appear that new heaven and that new earth, wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth. None of that wickedness, which hath made men worse than wild beasts—none of those corruptions, that add still more to the miseries of mortality, shall be seen or heard of any more."  
Scarcely had he breathed these holy thoughts, when he was called to enter into rest. At Tocot, in Persia, on the 10th of October, 1812, either filling a sacrifice to the plague, which then raged there; or sinking under a disorder, which had greatly reduced him, he surrendered his soul into the hands of his Redeemer, aged 32. Far from his native land—no friendly hand stretched out to succor him—no word of sympathy to soothe him—no human bosom, on which he could lean his head in the hour of languishing! But the Saviour, doubtless, was with His servant in the last conflict; and he with Him the instant it ended.

Alone, and dying, hadst thou not a friend,  
O'er thy low couch in anxious hope to bend;  
Warch thy last conflict, catch thy parting sigh;  
Press thy faint hand, and close the expiring eye?  
What thou alone? Was not the Saviour there;  
And the lone stranger his peculiar care?  
Yes, he was with thee: thy Redeemer shed  
His rays of glory round thy humble bed.  
His eye beamed from the throne of life and death;  
Thine the weak temper, thine the lowly mind,  
The heart obedient and the will resigned;  
Prudence, that never slept, love uncontrolled,  
And holy zeal, unconquerably bold.  
Not the disciple favored of his Lord,  
Spread with more fervent talings of his word;  
Not the Apostle to the Gentile world,  
The Saviour's banner with more joy unfurled,  
Than thy rapt spirit hailed the glowing day,  
That shed on Pagan night the Gospel ray:  
Saw Bethlehem's star arise in Persia's plains,  
Hear hymns of triumph peal—"Messiah reigns!"  
Behold the Saviour's sign raised on high,  
Vine'd the bent knee, and mark'd the uplifted eye;  
Mohammed's conquests wither in the tomb,  
And truth's bright rays succeed to error's gloom.  
And when thy falling steps to Tocot stray,  
And the soul anxious to begin its flight,  
Sought to adore in uncreated light:  
Though no loved eye was there to pour the tear,  
O'er thy wrecked hopes, thy meteor-like career,  
Wast thou alone?—when heaven to thee display'd  
The crown of glory that could never fade;  
When Seraph spirits trembled as thou slept,  
And hymns of Zion soothed thee as thou wept?  
Wast thou alone?—when God himself was there,  
Heard every sigh, and answered every prayer?  
No!—As to Calvary oft thou turn'dst thine eyes,  
And, more than conqueror, saw'st thy Lord arise:  
Saw'st that the grave, the power of death and hell,  
Against the eternal Son could not prevail.  
With dauntless steps the vale of death thou trod,  
And found thy home in Heaven, thy rest in God.  
Friendly Visitor.

When Luther was censured for his bold manner of expressing himself, he replied: "Almost all men condemn me; but I am of opinion, that God will have the deeds of men thus powerfully exposed: for I plainly perceive, that those things that are softly dealt with in our corrupt age, give people but light concern, and are presently forgotten. If I have exceeded the bounds of moderation, the monstrous turpitude of the times has transported me. Nor do I transcend the example of Christ, who, having to do with people of like manner, called them sharply by their own proper names, such as, an adulterer and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell."

When Luther was reminded of the opposition he met with, he replied: "That Kings, Princes, and People, rage against Christ the Lord's anointed, I esteem a good sign, and a much better one than if they flattered: for it follows upon this, that he who dwelleth in the heavens laughs them to scorn: and if our Head laugh, I see no reason why we should weep before the faces of such beings."

"Three things (said Luther) should be remembered by a minister of Christ: turn over and over the bible; pray devoutly; and never be above learning. They are the best preachers for the common people, who speak in the meaneest, lowest, humblest, and most simple style."

PARENTS' DEPARTMENT.

From the Boston Recorder and Telegraph.

DOMESTIC WRETCHEDNESS.

In conversation with a neighbor of mine a few days since he remarked, "A great deal has been written, and much has been done, of late, to stop the progress of intemperance in our country, and it is all good.—But there is one important consideration connected with this subject, which I do not remember to have seen noticed, which I have reason to believe more than any other produces this most degrading vice. I well recollect when Mr. S. who was a particular friend of mine in early life, first erred in this way; and I marked the progress of this dreadful disease upon him, until I saw him laid in the grave. If the influence of a virtuous woman is great in society, how much greater is that of one of an opposite character, who has so powerful an ally in every unregenerate heart. My mind is even now filled with horror, when I think of the influence which an artful, wicked woman has in her family, especially over her husband."

"The beginning of intemperance in Mr. S. had not even the slightest semblance of any guilt, to an uninterested observer. For at the age of thirty-five, no man's character stood fairer in the eyes of the world than his; and those who knew his kind and friendly disposition, were the very last to believe him so. His look of thoughtfulness, his absence of mind, and sometimes the silent tear, denoted, what his tongue could never utter, that she, whom he had chosen to assist and comfort him in the journey of life was totally unlike what a wife should be. Beneath an exterior of uncommon loveliness, was concealed a heart, where foul and bitter suggestions were engendered, and upon her unfortunate husband, they fell with a deadly weight."

"O, the dreadful moment of peril, when a man's confidence is destroyed, if he cannot take shelter in the covenant of God's promises. Perhaps a woman, at the head of a family, may not unaptly be compared to the heart in the human system, on which depends every thing of comfort or life, but which in a state of disease, disorganizes every other part. Here it was that my friend suffered, agonized and fell. Where he expected and deserved order, quietness, plenty and cheerful good nature, he, for a long time in uncomplaining misery, met only the reverse. At length in the darkness of night—but God saw him—he yielded to temptation; he deviated but a little, yet the second time the remonstrances of conscience were less formidable; till, at last, fear of discovery was his chief trouble. But this barrier was soon removed, and nothing was then left to hinder his fatal progress. Reputation, health, and all that can make life desirable without religion, were gone. It was easy then for my poor friend to think, he was willing to die. He did die—in a state of hopeless apathy."

"It seems to me evident, without a doubt, that the character and conduct of his wife, was the occasion, and the only occasion of his aberrations. He had no fondness for ardent spirit, but an habitual indifference to it, until that false reasoning of millions took possession of his mind, 'I cannot bear my trouble, therefore I will destroy myself.'"

"O, if women only knew, (but they do know,) if they would consider consequences, and exert the same power to make every thing regular and pleasant, kind and cheerful, in their own houses, as they did to render themselves so previous to marriage, how many husbands might be saved from the fatal snares of intemperance!"

LADIES' DEPARTMENT.

FOR ZION'S HERALD.

ON THE CULTIVATION OF TASTE.

A female of a cultivated taste has an influence upon society wherever she moves. She carries with her that secret attractive charm which operates like magic upon the beholder, fixes the attention and softens the feelings of the heart like those benign influences over which we have no control. It is impossible to be long in her presence without feeling the superiority of that intellectual acquirement which so dignifies her mind and person. Her words and actions are dictated by its power and give ease and grace to her motions. The cultivation of a correct taste is so joined in affinity with the social affections that it is almost impossible to improve the one without affecting the other. For it is seldom that we see this resplendent qualification atached to minds under the influence of moral principles neglectful of those social feelings which cement society together, and preserve it from jarring innovations. It is needful in every department of life; and more of our happiness is derived from this source than we are often aware.

Look at domestic scenes with a discerning eye, and see the movements of a woman of taste. If she is the head of a family order appears to be the first law which governs and controls her actions. All her affairs are planned with wisdom; confusion and discord never disturb her mind. Her house is the seat of social happiness, where the stranger and friend can repose with delight; for neatness and order are the inmates of her habitation. The proud pedant may boast of her superiority in the literary world; yet, if she is destitute of that delicacy which softens and dignifies the female character, she must certainly yield up her ascendancy over the moral world, to that woman (who, perhaps, is science is greatly her inferior) who has, by a constant attention to this criterion of the female character, acquired that knowledge of the propriety of conduct which regulates her actions and causes her to shine by her own lustre. When this faculty is cultivated, the best use is made of every thing which surrounds us. The moral, intellectual and physical world present a volume ever open for instruction; and subjects adapted to the capacity for improvement, are always selected by the correct taste for meditation and reflection. The beautiful and sublime are contemplated with increasing pleasure, and every object which strikes the eye affords matter for improvement, and is monopolized to the best advantage.

A woman of taste can render a cottage far more desirable than a palace without it; for if providence has been less bountiful to her of its rich gifts, yet, by the influence of this superior faculty, the eye is made to rest with the same delight upon that arrangement of its goods, as if abundance had been poured into her lap. The direction of the female mind is not made to depend upon that variety of scientific pursuits as many might conclude; but more upon certain incidents or associations which take place in early life. Multiplicity of objects confuse the mind and leave it embarrassed; when if a plain and simple subject was unfolded with perspicuity and ease, the mind would readily embrace the truth; and a channel of correct thinking would be open which it could pursue, with steadiness and perseverance. The taste thus early cultivated would unite with the more vigorous faculties of the understanding and blend together until the character was formed. The grand object in view relative to the female character is moral beauty; and in my opinion, the early cultivation of taste with a proper attention to the understanding, heart, and social affections, would make the nearest approaches to this acme of human knowledge, for which the female character was designed. It is to be lamented that persons of piety should consider this as a subject of little importance compared with others, when others are so much affected by it. Truly pious and virtuous would shine with double lustre where the faculty of taste is properly regarded.

MIRANDA.

Consider that the invisible thing called a good name; is made up of the breath of numbers that speak well of you; so that, if by a dissembling word, you silence the meaneest, the gale will be less strong which is to bear up your esteem. And though nothing is so vain as the

eager pursuit of empty applause, yet, to be well thought of, and to be kindly used by the world, is like a glory about a woman's head; it is a perfume she carries about with her, and leaveth wherever she goeth; it is a charm against ill will. Malice may empty her quiver, but cannot wound; the dirt will not stick, the jest will not take; without the consent of the world, a scandal does not go deep; it is only a slight stroke upon the injured party, and returneth with greater force upon those that gave it.—Saville.

YOUTHS' DEPARTMENT.

FOR ZION'S HERALD.

The hay appears, and the tender grass showeth itself, and herbs of the mountains are gathered.—Prov. xxvii. 25.

"Be thou diligent to know the state of thy flock, and look well to thy herds," is a piece of advice equally adapted to the shepherd, the parent, or the minister of the flock of God. They should each be careful to look to the state of their affairs, not trusting to others to do, what it is important they should do themselves; nor should they ever presume that their affairs will take a proper direction, and make regular advances to a happy issue without their best attention.—"For riches are not for ever, and doth the crown endure to every generation?" The greatest plenty, the most promising prosperity, and favorable opportunities may be lost for the want of care, attention, economy, and improvement. "The hay appears, and the tender grass showeth itself, and herbs of the mountains are gathered." There is a season for their springing up, growing and coming to maturity. There is a time also for gathering them. If not attended to then, they perish, and are lost; therefore, make the best of the season, both to cultivate and secure them; that you may enjoy all their benefits. "Then shalt thou have the lambs for thy clothing, and goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." Like the duties of husbandry, all the other duties of life and religion are to be attended to in season. Diligence, prudence, punctuality and faithful application, will, with the blessing of Heaven, secure prosperity. For want of these thousands are reduced to distress and ruin. As this is the season of the year in which the tender grass begins to show itself, many of our youthful readers in the country, will be called to attend to the labors alluded to in the text. While they behold the tender care of Providence in the springing of vegetation for the supply of man and beast, may they be careful to attend, not only to the appropriate duties of agriculture, but to the cultivation of their own minds; especially now in the spring-time of youth. Their parents, and those who are solicitous for their prosperity, are watching the openings of their minds, and the first risings of desire. The good Spirit is shedding his influence on them to produce the fruits of righteousness. May they apply in a moral sense the farmer's adage—MAKE HAY WHILE THE SUN SHINES.

SAILORS' DEPARTMENT.

From the Philadelphia Album.

SKETCH OF A STORM AT SEA.

Of all the magnificent spectacles presented by nature to the eye of man, there is no one which impresses the mind of the beholder more powerfully than a heavy gale at sea. On the land a storm is divested of a great part of its awful grandeur, by a sense of security—we hear it raging, but our habitations are immovable, and the warning of the elements is scarcely heeded, as we sit sheltered from their violence. The attention may, however, be occasionally and transiently excited as a gust more furious than the rest sweeps howling by, or when an uncommonly vivid flash of lightning, or heavy peal of thunder strikes us with a momentary awe, and elicits an emotion of fear and admiration in our bosoms.—It is different at sea, and no one who has not experienced a tempest on the ocean can conceive an idea of the sublimity of the scene.

We sailed from a port in the United States, and were bound for the north of Europe. The favorable winds and charming weather which attended us during the first part of our passage, almost induced me to believe that the dangers of the ocean had been greatly exaggerated, and I was joyously anticipating that we at least would escape being subjected to any of the perils that attend a sailor's life. The sky and ocean smiled, hope flattered, and every anxious feeling sunk to rest. There is something exceedingly delightful in the sportive dashing of the waters as they glisten in the bright sunbeams, or sparkle beneath the mild rays of the moon; and to gaze over the vast expanse of waves, bounding in their beauty before the freshening breeze. When the clear azure sky, crowned with the splendor of the meridian sun, or spangled with innumerable stars, is spread like a canopy over the scene, the imagination is roused with delight and the brilliant and lovely visions which the beauty of the prospect excites, and the care and tumults of the world are banished far from our thoughts. The majestic ship, with her snowy wings expanded to catch the wandering winds, proudly divides the waters, and appears like the monarch of the deep. Well may we exclaim with the poet;

"Oh who can tell save he whose heart has tried,  
And danced in triumph o'er the waters wild,  
The exulting sense, the pulse's warbling play,  
That thrills the wanderer of that trackless way."

To one who is fond of meditation there is no place better calculated for the indulgence of his disposition. All is calm and quiet, the silence unbroken, save by the sweet and soothing music of the restless waters, and the sound of the vessel's passage through the ocean, as she abruptly dashes away the little billow that curls and glitters across her path.

Our ship was occasionally a scene of mirth and frolic. The sailors, when their duties permitted, diverted themselves and the passengers with their sea tricks, rendered by the drollery of the actors irresistibly ludicrous, and there was not a heart on board unpenetrated by feelings of pleasure and good humor. A distant sail, sometimes seen gliding along the verge of the horizon like a snow-white speck against the dark blue sky, would afford a subject of great interest to those of us who had never cruised the western main.

At length, on the 25th of August, two weeks after we bade America farewell, we were by observation almost up with the meridian of the Western Islands, and in the 47th deg. of North latitude. Early on the morning of that day, a shal of purposes, the sure forerunners of boisterous winds, were seen leaping and gambolling in their course towards the east. The sun arose with usual splendor and promised a continuance of the lovely weather we had thus far enjoyed, but at 9 o'clock, A. M. the western horizon became obscured by a haze, which gradually advancing over the face of the heavens, at length enveloped the whole in a misty veil, through which the sun could scarcely emit a pale and sickly light. So unfavorable a change having taken place the seamen were busily engaged in making preparations to meet any sudden emergency. The lighter sails were all furled, and the larboard, fore, and main top, and top-gallant studding sail booms rigged in. Her canvas being thus greatly reduced, our ship appeared deprived of much of her majesty, and under her topsails only, continued on her way. The breeze about noon began to freshen and rapidly increased our speed; and the atmosphere continued to darken, and the clouds flew swiftly along. The little waves that had hitherto been our companions, assumed a loftier height and a more disturbed appearance, as the increasing gale hurried them on, and created them with foam. A further reduction of the canvas became necessary, and orders were given to double reef the topsails. The ship bowed beneath the pressure of the gale, and driven along at the rate of ten or twelve miles an hour, dashed away the swelling seas, and enveloped her bows in a cloud of foam. I viewed with astonishment the altered appearance of the ocean, and the rapidity of the vessel's course, through the waves, spreading the wreaths of foam wide on either hand, and marking her path through the dark blue sea with a line

of snowy whiteness. The sun had long since disappeared behind the thickening atmosphere, and night began to close around. The scene was by no means calculated to create a disposition to slumber, but the rain beginning to descend, obliged those whom duty did not require upon deck to seek shelter below. Feeling no inclination to sleep I threw myself in my berth, determined on visiting the deck, to witness the raging of the ocean when night enveloped it all around in darkness. The roaring of the waves, the howling of the wind through the shrouds and the shocks which the vessel every now and then received, as she was impelled against some billow loftier than its fellows, were quite sufficient to banish sleep from a landman's eyelids. The voice of the officer of the watch, heard warning the helmsman, or giving orders to the seamen to perform some necessary duty; feet hurrying over the deck, and the noise of the ropes, when they were thrown down and hauled across the planks immediately above us, tended in no inconsiderable degree to increase the interest which our situation excited. The pitching of the ship became, in the course of two or three hours excessive, and I was induced to ascend to the deck. I had heard of the appearance of the ocean at night in a storm, but my fancy had not conceived a tithe of the awful grandeur of the reality. It was not dark, although the heavens were wrapt in the most intense blackness, for every billow seemed crested with a wreath of fire, and the bows of the vessel appeared as if deluged with a shower of boiling silver. The foam caused by the ship's rapid way, rolled around to a considerable distance, and circling and sparkling as it rose and fell with the receding billows, marked our luminous course through the ocean. The gale came not in fitful gusts, but with a steady roar formed a suitable accompaniment to the deep-toned music of the raging seas. Perhaps the word music may not be thought appropriate to such a scene, but my heart told me it was music far more touching than any to which I had ever listened. I felt it as the ocean rejoicing in its might, and hymning its praises to the God of nature, and I felt it as the dirge that had sounded over many a sailor's parting soul, as he sunk beneath the strife of winds and waves far distant from his home.

The storm continued to increase in violence, and at length without an inch of canvas spread, we were driven before it at a prodigious rate. Long before the return of day the billows had grown to an enormous size, and our ship, that had so lately dashed them in her pride from before her path, now flew as up the side of a lofty hill, and then, trembling for an instant on the summit, shot with the rapidity of an arrow's flight into the dark abyss which yawned as if to engulf her in oblivion.

Day at length appeared and opened a new scene of wonders to my astonished view. On every side the giant seas, crowned with a wreath of the purest white, rushed on before the mighty fury of the winds, and the spray flying from their snowy crests, spread a thin veil of mist over the surface of the ocean. At eight o'clock, A. M. the attention of all on deck was attracted by a vessel three or four miles distant, off the larboard bow. When first described, she appeared a dark, shapeless object, through the gloomy atmosphere, but as we flew along, and the distance lessened, we discovered her to be a line of battle ship, laying to under a stormy sail. Her huge bulk was tossed like a feather on the mountainous seas, which ever and anon hid her entirely from view, and my heart would bound in my bosom with fear for her fate, as the violence of the tempest bowed her down so low that her masts were sometimes almost in a horizontal position. We very soon lost sight of her astern, and pursued our course with undiminished speed.

By meridian the storm began to abate, and at four o'clock, P. M. the sable clouds that hung over the eastern horizon, and the swelling seas, which still rolled most high, were the sole relics of the storm. Scarce a breath of air fluttered athwart the surface of the ocean, and the splendor of a glorious sunset, unobscured by a cloud, closed a day that commenced amid the darkness and the fury of a tempest. M. E.

OBITUARY.

FOR ZION'S HERALD.

MR. JAMES BURNS.

MR. EDITOR.—Knowing that it will be gratifying to all the friends of religion, and heart-cheering to the disciples of our Lord Jesus Christ to hear that He gently, yet triumphantly, leads any of his children through the dark valley and the shadow of death, I feel it my duty to present a short sketch of the life and death of brother James Burns, who left the shores of mortality on the 27th day of Feb. last, in the 31st year of his age. In the early part of his life he lived without religion, during which time he was often tried with the thoughts of death, judgment, and a long eternity. He felt that he had no covert from that awful storm which he saw gathering and threatening destruction to impend sinners. But these convictions seemed to be like the goodness of Judah and Ephraim; as the morning cloud and as the early dew, they vanished away. Thus he passed his days till he was 17 years of age, when, through the instrumentality of Methodist preaching, his attention was arrested to see his danger as a sinner, and that his sins had separated him at a great distance from his God. He then betook himself to reading the scriptures, meditation, weeping, and prayer—in which he continued for nearly a year without finding deliverance. In this state of conviction he was not a little perplexed about the doctrine of unconditional election. Yet he redoubled his importunity at the throne of grace; he cried mightily to God, and He heard him and delivered him out of all his troubles; He filled him with transporting joy and with glory unspeakable. Then he saw a fulness for all, and could say to the world in the language of the prophet,—"look unto Him, all ye ends of the earth, and be ye saved."

After this he united himself with the Methodist Episcopal Church. He then removed to Warner, N. H. where he was appointed class leader. His walk was upright. He lived to God, and his zeal for the cause of God and the salvation of sinners was manifest to all around him. His fervent and constant labors to build up his brethren in their most holy faith, gave him a deep place in all their affections. In his official capacity as an exhorter he was useful, and bid fair to add strength to the cause of Zion; but God, in infinite wisdom, saw fit to disappoint us in our expectations. About a year ago God afflicted him with an internal inflammation, which terminated in the consumption, and baffled the skill of physicians. During his illness he endured much pain; but he was calm and resigned to the will of God. No murmuring was heard from him, but when he had passed a night in severe distress, he would, in the morning, say, "I have one less to go through." To his friends and neighbors who visited him, and wished to know how he did, he would reply, "I am here yet." Finding that his health was fast declining, I visited him as often as I could. He would converse upon the subject of religion, death, judgment, and eternity, with calm and heavenly sweetness. When praying he would seem to be carried away, after which he would say, "O, how good religion is! how good to enjoy communion with God and converse with heaven's glory to God!"

He continued to decline gradually to the 27th day of February last; when death appeared to extinguish the vital spark. But the sting of this last enemy was blunted; for, with composure of mind, holy resignation, and a hope big with immortality, he bade the world adieu, took leave of his friends, and fell asleep in Jesus without a groan. This was our brother taken from a loving and affectionate companion, who is left to mourn his loss, from a people among whom he was a respected citizen, and from a band of brothers among whom he appeared as a father. He is gone from the church militant to join the church triumphant, there to rest from all his labors. "Write, blessed are the dead that die in the Lord." E. BRADLEY. Sutton Circuit, N. H. March 13, 1827.

MISS LAURA SHEPHERD.

FOR ZION'S HERALD.

Mr. Editor.—By placing the following short memoir of a worthy sister of our church in your columns, you will confer a kindness on a mourning circle of relatives, and perhaps gratify many of the acquaintances of the deceased. From the manuscripts placed in my hands by her worthy parents, an interesting little volume, both of prose and poetry, might have been written. Even this short tribute, of due respect, should have been offered before this time; yet satisfactory reasons could be given for the delay. Yours, &c. B. G. PADDOCK.

Miss Laura Shepherd was born in Marlborough, Mass. on the 11th of Sept. 1806, at which place her father was a resident. Soon after her removal to Denmark, Lewis Co. N. Y. where Laura received her education, and where she was made acquainted with experimental religion. While quite young she was awakened to see herself a sinner,—which greatly alarmed her. She read the Bible, went to the house of prayer—she prayed, and wept, and, at length, seeing no other way for an escape, she fled to Jesus, the strong hold for help,—was enabled to believe, and, believing, she was made to rejoice in God, her Saviour. Her mind was led to unite herself with the Methodist E. Church, although none of her father's family were attached to this church. She offered herself and was received. Being only in the sixteenth or seventeenth year of her age, she was greatly exposed to various, and manifold temptations,—and the flatteries of her young and gay companions; yet she held fast her integrity, maintained her religious course, and was a worthy pattern to her youthful companions, in virtue, gravity, and piety.

From the time of her union with the church, she was always an acceptable member, and few, perhaps of her age and circumstances, are more esteemed as Christians, than she was. For some years she kept a diary, at least part of the time, in which she manifested a genius for composition, a taste for poetry, and the qualities for genuine friendship.

For five or six years she taught a school in the summer season, and was said to be quite acceptable in that employment. In the spring of 1825 she went upwards of twenty miles from home, to take charge of a school; her health was not as good as usual, though she did not complain. She continued her school until about the 10th of July, when she went some 10 or 12 miles farther from home, to attend a Camp-meeting. She found herself ill while on the road, but continued her journey—was quite ill when she arrived at the meeting—soon left the ground, and returned to a brother's house near at hand, where she continued to linger and suffer with an almost unaccountable disease. Her pains were great, her trials many, but she held fast her hope in God, except a few intervals of fears and doubts, which did not however overwhelm her altogether. She was soon revisited with her rejoicing confidence, and triumphant hope. She died great peace. Her remains were taken more than thirty miles to her father's for interment—when a numerous concourse of attentive hearers erected the fact, that she was held in high esteem by those who were acquainted with her. The funeral address was offered from Rev. xiv. 13.

Numerous extracts both interesting and instructive, might be given from her diary and letters, well worthy the perusal of juvenile readers. The following only, must suffice in this short summary. After mentioning the many mercies of her past life, she exclaims in her private diary, "O! why is this heart so stout! why am I so slack to believe—why do I not more earnestly long for thee, my Lord and my God? Come, Lord, deliver me. Come, ever blessed Son of God, come and be thou my ransom and glory. O, when shall mercies refresh my soul?—When shall my sins be washed away in thy blood?" At length, as if realizing when she might find help, and with what spirit she must approach the fountain, she says "The best humiliation is deep self-abasement, and final dependence on our Redeemer."

In one of her letters, to her mother, whom she tenderly loved, the following feeling and powerful appeal is made, "Do not rest, my mother, on any thing short of knowing your sins forgiven; this is certainly your happy privilege. Yes, and believe the Bible when it tells you that it is the will of God to give you sanctification. You are certainly one of God's dear children. O, then partake of the rich bounties which your heavenly Father is willing to bestow. Believe, I entreat you, that it is possible, even in this life, in the strength of God, to gain a victory over all our sins. My mother, will you not pray that God will make you just as holy as it is his will you should be?"—she adds "Forgive all that is past—and remember thou me at the throne of grace."

But, now, she rests from all her anxieties and cares. May we be prepared to follow her. Amen.

THE GATHERER.

ANECDOTE OF THOMAS PAINE.

One very warm evening, about twenty years ago, passing the house where Thomas boarded, the lower window was open, and seeing him sitting close by, and being on speakable terms, I stepped in for a half hour's chat; seven or eight of his friends were also present, whose doubts and his own, he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c. and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed—and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing the tumbler with his favorite brandy and water, a person, who I afterwards found was an intruder, like myself, asked Mr. Paine if he ever was in Scotland? The answer was, yes. So have I been, continues the speaker; and the Scotch are the greatest bigots with the Bible I ever met—in it is their school-book, their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet, continued the speaker, in no country where I have travelled have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries; by their bigoted custom of going to church on Sundays, they save the wages which they earn through the week, which in other countries they have visited, is generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch; you rarely find them in taverns, the watch-house, almshouse, bridewell, or state prison. Now, says he, if the Bible is so bad a book, those who use it most would be the worst of people, but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and a historical fact which could not be denied—so without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and T. to enjoy the scene.—Y. Spec.

To what an awful extent must the rage for ardent spirits have prevailed at one period in England, when the parliament was obliged to prohibit for 12 months the distillation of gin! Smollett informs us, that there were at that time signs or show-boards, to the rattling houses, with this tariff of prices—"drunk for a penny—dead drunk for two-pence—straw for nothing."

Acquittal Extraordinary. Mrs. Minty Graham was lately tried, on an indictment, as a common scold. After a tedious examination of numerous witnesses, and a zealous prosecution and elaborate defence, by able counsel, the jury retired, and soon returned with a verdict of Not Guilty. It satisfactorily appeared in evidence, that she was an uncommon scold.—Hogartown (Md.) Torch Light.